

September 11
1930

1850

CENTENNIAL YEAR

1930

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Our heavenly Father is more liberal in His views, and boundless in His mercies and blessings, than we are ready to believe or receive."—JOSEPH SMITH.

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Thursday, September 11, 1930

Price One Penny

THE GREATEST SACRIFICE

BISHOP JOHN WELLS

OF THE PRESIDING BISHOPRIC

I FEEL the solemnity of this occasion. I feel it a privilege to meet with you at a Sacrament meeting; and while this meeting is held out of the ordinary time, largely because we have to travel at five o'clock, I still feel that we can enjoy this afternoon. It is unnecessary to say how glad I am to be here; glad to look into your faces; glad to see the same fine spirit we see at home. I have enjoyed meeting with the Saints in the different countries, and see in your faces the spirit of gladness, the spirit of hope and love for one another. These are the characteristics of the Church of Jesus Christ.

I want to address you briefly on the Sacrament or the Lord's Supper. It is the fundamental meeting of the Church. While many meetings have been organized, and we hold many meetings without this, this is the meeting the Lord appointed Himself, and should have prestige over any other meeting. Its purpose is that we may be taught the Gospel, and that we may solemnly think of the death and suffering of our Saviour, and renew our covenants with Him so that we may have His Spirit to be with us. I hope you will want it every Sunday so that you will think of this as a symbol of His suffering and death. Nothing but an extraordinary event should hinder it; and remember when you attend a Sacrament meeting, you are carrying out a revelation of our Lord given through Joseph Smith.

On August 7th, 1831, Prophet Joseph Smith was in Missouri, where the Saints from the eastern part of the United States

held meetings. He gave to the Saints a revelation full of meaning and hope. He opened that revelation saying that blessed are they who go to the land of Zion with an eye single to the glory of God; then mentioned a number of blessings which will follow. He revealed four or five of the ten commandments. He then mentioned an item concerning this day, the Sabbath. (Doctrine and Covenants 59: 12.) The Lord, in closing that revelation to Joseph, says He is angry with none except those who do not keep the commandments.

THE LAST SUPPER

Let me tell you a little more of One, whose life and history I like to speak about. On the fatal evening before He was crucified, He met with His disciples in an upper room. There were twelve present including the Master Himself. They kept the solemnity of the Passover; and when that solemn feast was over, He gathered His disciples around Him as was the Hebrew custom. They formed a ring, with Him at the head. He took the unleavened bread, which was nothing but flour and water baked, and broke and blessed it, and gave it to His disciples, saying: "Take, eat; this is my body." Previous to that time, He had convinced His disciples at last that He was to be crucified. They were somewhat sorrowful; but even then they could hardly comprehend it. One great church has taught the doctrine that when the bread and wine are blessed by a priest they become the actual body and blood of Jesus Christ; and hundreds of thousands of lives have been offered because of that belief. The frightful war in Bohemia was a result of that belief.

We believe that Christ's body was with Him when He visited the Lamanites and Nephites on the American Continent—that He was a resurrected being. The Master administered the Sacrament to His disciples there, and commanded them to eat the bread in memory of His body which was broken for them, and to drink the wine in remembrance of His blood which was shed for them. He made the plea to them on the American Continent, and I hope you are familiar with His teachings to the Nephites in that land.

Let us go back to that upper room in Jerusalem. After Christ and His disciples had partaken of the wafer or bread, Christ took the wine from the Passover supper table—it was a common wine of the people, and when used at the Passover it was three parts wine and one part water—He said to them: "This is my blood of the new testament, which is shed for many." After that, He talked with His disciples. Then He lifted up His eyes to heaven, and offered the most beautiful prayer that has been offered. In that prayer, He pled with the Father and told His Father His work was done. He committed His disciples to the care of His Father, then after they had sung a hymn—we call it a benediction here—part of the 118th Psalm, "Let Us go Hence," He left

that room and went across the town into the garden. There He struggled with Himself and pled with His Father until He had overcome Himself and was ready to make the supreme sacrifice. He knew exactly what was going to happen to Him; He had a knowledge that He would not live long, and that is the reason He said to His Disciples at one time: "Greater love hath no man than this, that a man lay down his life for his friends." And He had that love for you and me, and for all those who accept His Gospel, and those who live His principles. When you return home tonight, read Third Nephi, chapters eighteen to twenty, inclusive.

Now upon this sacred gathering is a serious obligation. When, with bowed head, you partake of that bread, remember the Supper of our Master. And when you have partaken of the water, mentally promise the Lord you will remember Him, that you may be able to have His Spirit to be with you. That is what the Lord requests when you partake of the Sacrament.

EACH MEMBER'S DUTY

This priceless gift of the Gospel has been given to us. We owe it to our Lord and Master. Let everyone of us be a missionary; let the glad tidings of the Gospel be told to others. That is the way we show our love for the Gospel and our love of God and fellowman—by carrying the message of the Gospel to others. I would like to see this branch grow large enough and fast enough to fill the meeting house in a year. Every person in your branch should feel himself a missionary, and especially called—because he has the Light himself—to convey the glad message to others.

When I was a lad, I presided over a branch like this. We made it a standing rule that every member bring a stranger or friend with him. I do not mean that every person who came was converted; but such persons were warned and testimony borne to them, and many came into the Church.

Do not hide your light under a bushel basket; let it come to others; let everyone know we are Latter-day Saints and why we are. We owe it to our Master; we owe it to our friends, that they should hear the message of the Gospel. The man who preaches this Gospel, the man who works in the Gospel, is the man who really loves it.

There is a spirit in these meetings that you will not find in an ordinary church. There, everything is cold and formal.

I am glad that the Father has given me a testimony, and glad that He has permitted it to grow, and I am happy that I know God lives. I have not seen Him; but in my very soul, I know He lives; I am glad that the message of the Gospel came to me through His Son, Jesus Christ, and I know He lives; that He is my Redeemer. I am glad that I live in the latter days when the Gospel has been restored through Joseph Smith. I testify to you

that he is a true prophet, not that He *was*, but *is* one, that he is continuing his mission in the spirit world where untold millions of people are waiting to hear the Gospel.

The Gospel is true; the nearer you live it, the more you know that it is true. The less you live it, the less you know it. Now I plead with you upon your faith to stand fast with the Truth; study, pray and preach the Gospel.

I am glad to be here; thankful to the Lord that I am able to testify to you and leave His blessings with you, in the name of Jesus Christ, Amen.—Address delivered at Copenhagen, Denmark, on July 27th, 1930.

LIVING FAITH

ELDER ARTHUR WINTER

MY HEART has been touched by the beautiful music we have heard. I think you should take advantage of the splendid choir you have here. The song of the righteous is a prayer unto God; and if you wish to open the doors of heaven, let your song ascend to God. The time will come, if we are faithful, when we may all have the privilege of surrounding His throne and singing praises to Him.

I am delighted to meet with the Saints in Copenhagen. The Danish people have made a remarkable contribution to the Church. Over in the land of Zion, you will find them everywhere, building up the stakes and strengthening the cords of Zion. I have been acquainted with many of this race. I was intimately acquainted with President Anton H. Lund. He was one of the most beloved of men, and he was next to the President of the Church. I had the privilege, eleven years ago, of going to Hawaii with him, when the temple there was dedicated on Thanksgiving Day, 1919. I learned, on that trip, to appreciate him more and more, and to the day of his death he was one of my best friends. I have great esteem for his family. I am very well acquainted with all of them. One of his sons is now presiding over the British Mission. He and I are very good friends, and I am looking forward to associating with him shortly.

There is not time for me to speak at any length. I just want to leave my testimony with you out of an experience of fifty years in the Church. As a boy, I joined the Church and was a member of a branch much smaller than this. From that day to this, I have never seen the time when I have doubted the truth of the Gospel. It has grown with my growth. As the years have passed, I have received testimony after testimony. I have heard the gift of tongues many times; I have heard the gift of prophecy; I have seen the sick healed. I have seen all the gifts of the Gospel manifested. Signs have followed the believer, as Christ promised.

But I want to say to you that the strongest testimony you can

get comes through the Holy Ghost. If you have been baptized in water and received the baptism of fire and the Holy Ghost, you know beyond the shadow of a doubt that this is the work of the Lord. I look into your faces, and I see many people who I am sure have this testimony. You do not have to depend upon any man's word. You have been close to God, and know from Him for yourselves that this is true. It does not matter what this man or that man does; you stand upon your own foundation; and that is the only safe thing for a Latter-day Saint. Then when trouble comes, when difficulties arise and persecution comes, you know for yourself that you are engaged in the work of the Lord, and your faith does not weaken. That is the kind of a testimony to receive from the Lord, and when you receive it, you are not concerned one moment.

You are surely as much entitled to that testimony or knowledge from God, as any one in Zion; and when you have that, it becomes your duty to make it known to the world. You must make this known to your neighbour in order to clear your skirts of responsibility. When they have been warned, your responsibility ends; but unless you do that, the Lord will hold you responsible for neglect of duty. Here is a branch of people similar to a ward in Zion, properly organized and prepared to carry on the work of the Lord. You are competent to discharge this duty in Copenhagen if you get the spirit of it, just as well as anyone; and this work should be performed by you so that these missionaries may be free to go out among the different communities and preach the Gospel to strangers. If you do this, you will have a joy from preaching the Gospel, than which no greater can come into the life of anyone. You are in the service of the Master, and especially do I plead with the Priesthood of this branch to see to it that this work is carried on here.

The Presidency of the Church and the Presiding Bishopric are very much interested in this mission field, and we bring you greetings from them. They are hoping to see you progress in this branch, just as well as any ward in Zion; and we express their hope that when your new chapel is completed, you will be able to fill it to capacity, so that the money that has been spent upon it will be worthwhile. The Church has done a wonderful thing for you Saints in Copenhagen, in supplying means for the construction of this chapel. Now, I happen to know just what is done for meeting houses of the Church, and if you happened to be one of the wards in Zion, you would be expected to pay at least half the cost of this chapel. That is what we have to do at home. We pay our tithing; we pay our fast offerings; and in addition to that, when we build a meeting house, we pay half of that. That is what we do in a ward in Zion. You are not going to let a ward surpass you, are you? The time is too short to say more. May the Lord bless you. —Address delivered at Copenhagen, Denmark, on July 27th, 1930.

BISHOP JOHN WELLS

WILLIAM D. CALLISTER

THE Gospel of Jesus Christ has a peculiar but infailing power of developing and broadening its adherents. In the case of John Wells, it has transformed an office boy in a lace warehouse, through successive steps of Church responsibility, to one of the General Authorities of the Church of Jesus Christ of Latter-day Saints, that of Second Counselor in the Presiding Bishopric.



VISITING AUTHORITIES AT INTERLAKEN, SWITZERLAND

LEFT TO RIGHT: European Mission President John A. Widtsoe; Swiss-German Mission President Fred Tadge; Bishop John Wells, Second Counselor in the Presiding Bishopric; Sister Becky Almond, Salt Lake City, Utah; Sister Leah D. Widtsoe, President European Mission Relief Societies; Elder Arthur Winter, from the office of the First Presidency.

Brother Wells was born in Nottinghamshire, England, on September 16th, 1864. He obtained what schooling was then available, and at an early age commenced to work for a living. His bosom friend, Arthur Winter, who heard the Gospel in 1880, eager to give others the opportunity of enjoying the glad message, was instrumental in his conversion. His Church activity commenced immediately after his baptism in late summer of 1882. When only twenty-one years of age, he presided over the Nottingham Branch, which position he held until he emigrated to America in 1889.

A few months after his arrival in Salt Lake City, he was employed by the Presiding Bishop's Office, using to good advantage the shorthand he had learned—self taught—in his native country. Some years later, he became chief clerk in the office, and while holding that position, numerous important, modern changes were made in office methods, until a high degree of efficiency was reached. The Presiding Bishop's Office is to-day a model of business efficiency.

Brother Wells supervised the construction of the L. D. S. Hospital in Salt Lake City, and served as superintendent of that institution for eight years. For a number of years he presided over a quorum of Elders, and was later called into the High Council of Ensign Stake. In November, 1916, he was chosen second counselor in the presidency of Ensign Stake, labouring in that capacity for nearly two years, when he was set apart as second counselor to Presiding Bishop Charles W. Nibley, on July 18th, 1918.

As the Presiding Bishopric preside over the Aaronic Priesthood, Bishop Wells has served on the committee which arranges courses of study for the Lesser Priesthood. He has been indefatigable in his efforts to advance the Aaronic Priesthood in Gospel knowledge and activity. To-day, he is charged with many important responsibilities within the Church. He is always a welcome visitor to the stakes and missions of the Church which he is called to visit frequently.

Brother Wells has been since his entrance into the Church, and is to-day, an untiring and persistent worker, faithfully and diligently carrying out all responsibilities placed upon him. He is firm in his convictions, but tolerant of others' views, having love in his heart for everyone. He is clear-visioned, cheerful and kind, having a good word for all his associates, and is a pleasant person with whom to work. Bishop Wells is the father of a fine family, all of whom have responded to the influence of their faithful parents; his two living sons have fulfilled honourable missions.

Brother Wells has spent this past summer visiting and studying conditions in all of the European missions, giving counsel, advice, and instruction, that uniform and efficient office methods might be established and that the Aaronic Priesthood of the missions might become more active. His visit is thoroughly appreciated by all the members and officers of the Church in these lands.

“ASK, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.” (3 Nephi 14:7-8.)

THURSDAY, SEPTEMBER 11, 1930

EDITORIAL

A SCIENTIST ON "THE INNER LIGHT"

UNBELIEF is vociferous. By loud protest it tries to make believe that its name is legion. It quotes with gusto any unbelieving thought expressed by the famous. It drags the past for every supporting voice. Especially does it delight to claim that to-day's knowledge, the glorious conquest of the human mind, has shaken the foundations of belief in God and a purposeful world.

In truth, the company of unbelievers is small, and made up chiefly of men who, having noted the futility of man-made doctrine, have sought easy refuge in a general denial. The unbeliever too often deceives himself. Deep down in his thought and feeling is the conviction that someone, bigger than himself, will some day require from him an accounting of life's stewardship. In great extremity, as when the end of life approaches, he cringes and turns his eyes heavenward.

Throughout recorded history, the vast majority of great men have believed in divine direction, and have so expressed themselves. The few who have quibbled or who have remained silent are made into demi-gods by the unbeliever. To-day, the most enlightened day, every progressive group is made up mostly of men who have faith, and usually abundant faith.

The men of to-day, basking in the light of truth, may hesitate about creeds, with the marks of human hands upon their foundations, but they cling to simple faith which finds partial interpretation in the new-won knowledge.

One illustration with quotations must suffice.

Professor A. S. Eve was inducted into the office of President of the Royal Society of Canada on May 20th, 1930. His presidential address is printed as the leading article in the May 23rd issue of *Science*, the official organ of the American Association for the Advancement of Science.

The Universe As A Whole is Professor Eve's subject; and his analysis goes into the heart of things. He asks sober questions. He says,

Everything points with overwhelming force to a definite event, or series of events, of *creation* at some time or times, not infinitely remote. Where there is creation, there is purpose. Where there has once been purpose, there may be continuation of purpose, or a recurrence of

purpose. So also if there was once creation there may be a continuance or a fresh creation. Eliminate purpose and there is no creation and no beginning to the physical universe. At what stage then can purpose be eliminated? . . . Can we just be super-monkeys traveling on a speck of a planet going round a common-place sun? This pessimistic suggestion stands in sharp contrast with the idea that this world is a training ground for immortal spirits.

Skillfully, in the words of science, he leads the reader back, to man's age-old knowledge that humanity came of God and is working out a divine purpose. As he runs the gamut of the infinitely small and infinitely great in this our universe, he approaches closer and closer to his conclusion.

Greatest of all are those fields where the spirit of man is tuned to the spirit of the universe, so that man is, as it were, a god, or is in complete communion with God. . . . We can claim as much reality for spiritual fields as for mental, artistic or physical fields . . . the inner light guided by reason is no mere illusion or dream.

As if to enforce his demand for faith in a purposeful universe, he quotes from two eminent men, one an unbeliever, the other a believer. The first, Bertrand Russell, the unbeliever, states his offering, the full offering of unbelief in these grewsome words :

That man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs are but the outcome of accidental collocations of atoms; that no fire, no heroism, no intensity of thought and feeling can preserve an individual life beyond the grave; . . . and that the whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruins—all these things, if not quite beyond dispute, are yet so nearly certain that no philosophy which rejects them can hope to stand.

The second, Stanley Baldwin, statesman and former prime minister of Great Britain, voices the view of faith in words that lift the soul to vast heights of courageous, devoted achievement:

For myself I can say that if I did not feel that our work and the work of all others who hold the same faith and ideals, whether in politics or civic work, was done in the faith and hope that some day, maybe a million years hence, the kingdom of God would spread over the whole world, then I would have no hope; I could do no more work and I would give my office over this morning to anyone who would take it.

Professor Eve in his splendid address has given voice to the view of all workers with nature who allow their eyes to sweep the heavens of truth, and thereby learn to recognize the heart and meaning of the universe. Unbelief is but a symptom of disease; and can ever have but a small following in times of sanity.—W.

ELDER ARTHUR WINTER

WILLIAM D. CALLISTER

DURING the century since its restoration, the Gospel of Jesus Christ has often impressed young people so forcibly as to cause conversion while they are still in their teens, such as happened to Arthur Winter, who now is entrusted with one of the responsible positions in the Church. Brother Winter, born December 20th, 1864, at Nottingham, England, began working at the age of thirteen in a lace warehouse along side of John Wells, after completing the regular council schools then in existence.

As a lad, Brother Winter was not very enthusiastic about religion. He was a deep thinker, and the churches within his experience did not appeal to him. But early in 1880, when he was but fifteen years of age, in a round about way, he heard the Gospel. The first Latter-day Saint meeting he and his father attended was a conference session. Arthur and the other members of the family continued their search into the doctrines and teachings of the Gospel, and within a few months, his mother, sister and himself were baptized.

After preaching the Gospel to his intimate friend, John Wells, until he also had gained a testimony, Brother Winter and his mother emigrated to America in the spring of 1883. A few months after arriving in Salt Lake City, Brother Winter was employed in the office of the First Presidency of the Church to do clerical work. The shorthand he had learned in his homeland during the evenings after work, proved of great worth, helping in his promotions in the First Presidency's office.

In a few years' time, Elder Winter was appointed Church reporter. He spent much of his time accompanying the General Authorities of the Church in their visits to the various branches of the Church, reporting their discourses. Returning to the office, it was his work to transcribe his notes in long hand, there being no typewriters in those days. However, Brother Winter was the first member of the office staff to operate a typewriter when they did come into use.

In 1907, after twenty years of service as Church reporter, Brother Winter was appointed chief clerk in the First Presidency's office, in charge of Church accounting. His knowledge of accounting has been gained through practical experience, and through his persistency and aptness for learning, he has become very proficient in this line. He is sometimes called Treasurer of the Church, as he has under his jurisdiction the accounting of all disbursements of the Church. Elder Winter will testify to anyone that every penny of the tithes is strictly accounted for. He has been in the High Council of the Ensign Stake for a number of years, and for the past two years, he has been in the

presidency of the High Priest's quorum of the same stake.

Elder Winter has well filled the positions of trust given to him, proving his trustworthiness time and time again. He has applied himself to his work with that unselfishness which produces the greatest results. His progressiveness is tempered with sufficient caution to produce good judgment. The testimony that Brother Winter gained as a youth has increased with his faith and efforts at applying the Gospel principles. Through his unselfishness and love of fellowmen, he has the love and friendship of all he meets.

Fifty years of Brother Winter's life have been spent in intimate association with the leading officers of the Church. He has worked with them, traveled with them, lived amongst them; and he testifies that they have been and are God-fearing, honest, trustworthy, righteous and inspired men. At the present, he is accompanying Bishop John Wells, visiting the missions of the Church in Europe, giving thoroughly appreciated instruction and counsel gained through his long experience, for the benefit of the European missions.

RELIGION IN RUSSIA

DR. THOMAS L. MARTIN

AGRONOMIST, BRIGHAM YOUNG UNIVERSITY

(NOTE: Dr. Thomas L. Martin, a member of the Church of Jesus Christ of Latter-day Saints, has spent this summer studying rural problems and soil conditions in Europe. During his stay in Russia to attend the International Soil Science Congress held there from July 20th to August 3rd, he made the observations related in the following article.—EDITORS.)

ONE wonders a lot in these days about the religious situation in Russia. The newspaper accounts have caused some concern because of statements made that the church buildings were being destroyed, the priests hung, and the worshippers persecuted mercilessly.

A visit to Russia will tend to convince one that these accounts appear to be somewhat overdrawn. Vigorous changes have been made in the religious situation, but one would expect changes when one appreciates the experiences to which these people have been subjected during the last few decades.

During the centuries past, certain religious powers have kept men's minds in bondage. Truly there has been a dark age period. Luther, Calvin, Huss and others fought these unprogressive influences and brought about reforms without any serious loss of life. Men owe the religious liberty they now enjoy largely through the efforts of these and other reformers.

Reformers were not permitted to do their work in Russia and normal religious development did not occur. Rather has the church been made subservient to the Czars, and according to the testimony of the present citizens of Russia, injustices and cruelties have been heaped upon the Russian citizenry. Ignorance has been encouraged; the affairs of the church have been prostituted even until this enlightened period in earth's history. Such conditions have constituted obstructions—obstructions which have prevented the normal development of the Russian people, and consequently illiteracy, superstition, subserviency have been their lot, and the enjoyment of life's privileges have been very slow in their realization.

The revolutionary leaders of 1905 and 1917 have broken down these obstructions, and now the pent up powers of these people, coloured with hate, have been let loose and vigorous reactions have occurred.

The people say that the Greek Catholic Church leaders have justified their treatment in the name of religion. They say that religion will do the same to all the people in the world. Churches and religions are synonymous with ignorance, superstition and all that is detrimental to racial development. Therefore they believe that all the world is in religious bondage, and they call upon the people of all the world to free themselves from their shackles.

Children up to eighteen years of age are taught to hate religion. Church services, however, are held when special permits are obtained. The obtaining of these permits, however, is really a matter of form. No persecution occurs in Leningrad or Moscow so far as one is able to observe. One is free to worship as one chooses. However one is encouraged to ignore all worship. The result is that Russia, with too many church buildings before the revolution, has more churches empty now than before.

“Why not use these buildings?” they say.

The majority of these church buildings are being cleaned and renovated and used for art museums and schools for the people. Some of the smaller ones with little historic value are used for club rooms for men. Some few with no value whatsoever historically or otherwise have been torn down.

The great churches and cathedrals have been preserved intact. The “Ikons” in some of the buildings have been removed to places of greater safety and placed among many of the art treasures of Russia.

The Russian people are anti-church, really “anti-Greek Catholic Church” rather than anti-religions. Just as soon as the people have modified their extreme viewpoint toward religion, and just as soon as they find out that all religions are not as they have been led to believe, just so soon will they turn to a religion which will give them hope in life. They cannot live without the mellow-

ing influences of a religious life. One feels that the present attitude is only temporary.

The Russians are kind and courteous. They possess an inner feeling which really makes them a choice people when all things have been adjusted.

One wonders if one is not justified in believing that the religion of the Church of Jesus Christ of Latter-day Saints would be welcomed, should these people know the joy and hope one finds in its religious philosophy.

MINUTES OF THE DISTRICT PRESIDENTS' MEETING

A SPECIAL CONFERENCE of the District Presidents of the British Mission was held at the Handsworth Chapel, Birmingham, from Monday, August 11th, to Thursday, August 14th, during which time six profitable and inspirational sessions were held.

Those in attendance were especially favoured with the presence of Bishop John Wells of the Presiding Bishopric and Elder Arthur Winter, Secretary and Treasurer of the Church. Others present were: President John A. Widtsoe, Sister Leah D. Widtsoe, President A. William Lund, Sister Josephine B. Lund, Elder Richard C. Badger, Secretary and Treasurer of the European Mission, Elder William D. Callister, Associate Editor of the *Millennial Star*, Elder Joseph A. Checketts, Secretary of the British Mission, Elder Junius E. Driggs, Treasurer of the British Mission, Elder Wesley D. Amott, Director of the M.I.A. activities in the British Mission, Elder William Kenneth Lund of the British Mission Office; and the following presidents of the districts in the British Mission: Elder Virgil J. Smith, Birmingham; Elder David H. Huish, Bristol; Elder Herbert C. Fletcher, Hull; Elder Lucian C. Reid, Leeds; Elder Engene Romney, Jr., Liverpool; Elder Owen M. Wilson, London; Elder Paul A. Peterson, Manchester; Elder Lowell R. Rich, Newcastle; Elder Harold A. Thorne, Norwich; Elder Harold B. Rowell, Nottingham; Elder Steven D. Howells, Portsmouth; Elder William M. Faulds, Scottish; Elder Therald N. Jensen, Sheffield; Elder Ferrell N. Beckstead, Ulster; Elder J. Clyde Sumsion, Welsh; and the following traveling Elders were also in attendance: Elders Lyman D. Rees, Hillman C. Snell, Bernard P. Brockbank, Gordon B. Taylor, Karl C. Durham, William S. Costley, George E. Knight, Cyrus W. Greaves, Cyrus H. Gold, Jr., Glen N. Hart, Kenneth C. Chatwin, G. Dwight Wakefield and Lorin B. Daniels.

The first session commenced at 1:30 p.m. on Monday, and the time was given over to the bearing of testimonies of the brethren, after which Bishop John Wells gave very valuable instruction and advice concerning the responsibility of preaching the Gospel and the proper methods of getting at the people. He put partic-

ular stress on the necessity of the missionaries and Saints living and acting so that they might be living examples of what the Gospel will do for those who accept and live it. At this session, President and Sister Widtsoe also gave valuable advice as to the life of a missionary, and how he may attain success in his work. Brother Arthur Winter bore a humble and forceful testimony, telling of his conditions before he joined the Church, and how much it had done for him in his half century of membership.

The major part of the conference was taken up with the problems of the Elders and their missionary labour. President Lund gave instructions and advice concerning the matter of proper lodgings, systematic study, visiting investigators and holding meetings. Special stress was put on the matter of tracting. The proper form of keeping district and branch records was fully explained. Plans were laid for the coming winter programs in all of the auxiliaries. All present took active part in the discussion that ensued each topic.

Sister Josephine B. Lund explained the relation of the Elders to the Relief Society and other auxiliary organizations. She also encouraged the brethren in their work, and asked for their full support in all matters pertaining to the Relief Society, Primary and Bee-Hive work.

The last meeting will long be remembered by all who were present. The impressive way in which the paramount duty of a servant of God was outlined by President Lund, made clear the responsibility that rests upon every missionary who volunteers to come into the world and serve God as His emissary.

On Wednesday evening, a street meeting was held in the Bull Ring which is world famous for such meetings. The singing and appearance of such a large group of "Mormon" missionaries attracted the attention of hundreds of people who remained and listened with interest for over two hours to the addresses and testimonies that were so impressively given.

Through the kindness and untiring efforts of Sister Lund and her two daughters, splendid luncheons were served each day to the large group that was in attendance.

Every District President and Elder present returned to his field of labour with renewed determination to carry on the great work that God has said must be done.

ELDER JOSEPH A. CHECKETTS, Secretary, British Mission.

"I, THE LORD, am merciful and gracious unto those who fear me, and delight to honour those who serve me in righteousness and in truth unto the end. Great shall be their reward and eternal shall be their glory. And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come." (DOCTRINE AND COVENANTS 76 : 5-7.)

FORGIVE AND FORGET

ALICE M. POOLE, BRISTOL DISTRICT

THERE is an old, well-known saying, "Forgive and Forget." All of us, at some time or another, have had a grievance against another that we feel is hard to forgive, and sometimes we can forgive, but not forget. It is useless to forgive if we cannot forget, because it shows that the ill-feeling still exists. It is like a weed that grows in our hearts, choking all that is good and best in us.

A forgiving nature shows an understanding heart, and this is one of God's greatest gifts. We have all met that person who we feel understands, and in whom we confide our little worries. And how much comfort we derive from confessing our sorrow to, and asking forgiveness of one who we have wronged. How wonderful it sounds when that person says: "It is quite alright; I understand and forgive you. Let us say no more about it." A load is lifted from our minds; the world seems twice as bright; and we feel overflowing with gratitude towards the forgiving one.

Once there were two boys who wasted their lives because they would not forgive each other a petty grievance. While at school, they were the greatest of pals, sharing each other's joys and cares. One day, they were having a playful game of boxing. One, in fun, hit the other rather hard. The other, thinking it was done purposely, retaliated, and it ended in a bitter quarrel; each declared he would never forgive or speak again to the other.

This feeling grew into bitter hatred as the two matured. They both followed the same business; and, sad to say, it became the ambition of each to ruin the life of the other. Each man married and raised a family, instilling the hatred in his children for the family of the other. But one day, the crash came—they both lost their money in a business swindle. They might have done so much had they been friends and worked together; but they were reduced to poverty.

Sometime later, by one of those strange ways of Fate, they both attended the same church. The preacher gave a wonderful sermon on forgiveness. As he came to the climax of his discourse, the two men were touched in their hearts, and from their distant seats, their eyes met. When the service was over, both remained in their seats, for they were afraid to go outside and meet each other.

The preacher looked at them inquiringly, and some power caused him to see the trouble with the two men, for he left his pulpit, came down and led one to the other. Looking into their faces, he said: "Remember the words of the Saviour, 'If ye forgive men their trespasses, your heavenly Father will also

forgive you.'" So they shook hands and went out into the sunshine arm in arm, their friendship greater than it had been in their younger days.

The greatest example of forgiveness may surely be found in the words of Christ as He was dying on the cross, "Father, forgive them; for they know not what they do." This should be a pattern for ourselves. The next time we find it difficult to forgive someone for a wrong or injury, we should remember our Saviour who, leaving a world where He had known nothing but persecution, asked that those, who had condemned Him to a cruel death—crucifixion—might be forgiven. We shall all be wanting to be forgiven for our own sins when we stand before our Heavenly Father.

FROM THE MISSION FIELD

Doings in the Districts: *Liverpool*—An attendance of one hundred and fifty, all of whom were non-members of the Church, was noted at each of the lantern-slide lectures given at Chester and St. Helens on August 19th and 20th, respectively. The lectures marked the conclusion of the summer campaign in these towns.

Manchester—On July 26th, the members of the Manchester District assembled at Heaton Park and participated in a friendly out-door competition. The Oldham Branch succeeded in winning the honours of the day. (This item just received.—EDITORS.)

Newcastle—The members of the Carlisle Branch thoroughly enjoyed conference on Sunday, July 27th. Due to its far-off position, this is the first time branch conference has been held. The sixteen missionaries carried out a campaign of several days prior to the conference. Three members of the Toc H Club who were present extended an invitation to the missionaries to speak at one of their meetings, which was accepted and filled the next week.

The Primary members of the West Hartlepool Branch and the members of the Skelton Branch enjoyed a picnic and outing at Skelton on Monday, August 11th.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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